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VOL. I.

THE UNCERTAINTY OF LIFE.

An argument for activity in benevolent pursuits.

"What thy hand findeth to do, do quickly."

The design of this publication is to animate the sluggish to exertion, and to excite to an earnest zeal the cold and indifferent in the Heavenly cause of Sunday Schools. To comfort "the feeble minded and support the weak," to urge the desponding and disappointed to wait upon the Lord, that their hearts may be encouraged, and to say to all, "Rejoice, and be exceeding glad, for great is your reward in Heaven." The subject of this address is well adapted to urge home upon the heart, reflections that may prompt to diligence and fervour at a season "when pestilence walketh in darkness and wasteth at noon day," and to apply to our purpose the words of the divine Young, "Death loves a lofty mark."—"When the proud and strong in health is brought low." When one dieth in his full strength "His breasts are full of milk and his bones moistened with marrow." When death advances amid flowers and luxuriant fruits, when the sun's fervid rays, and the courted breeze is alike charged with poison hostile to life—a season which reminds the *instructors of youth*, "that our life is as a shadow that fleeth before the sun," a season when the bills of mortality number few of the aged, and the melancholy catalogue

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seems to be inscribed with the touching record of Job, "Man cometh up like a flower." We have been led into this train of reflections by considering that the Sunday Schools are under the conduct of the young, and youth is the object of their regard, and teacher and taught may more emphatically than ever say at *this season*, "We know not what a day may bring forth;" they meet at their delightful house of prayer, "rejoicing as a giant to run his course;" but ere another sabbath "the grave has swallowed them up quick"—to one or other of them the sudden lightning—the raging fever—or the deceitful stream has been the unexpected messenger to summon them to render an account to their Lord of his talents. That time is short, is not only the heavenly estimate that an inspired apostle has given, but a good and wise Providence has imprinted the lesson faithfully through the book of nature, where every day we may turn the page to read it. All nature seems to cry aloud that "TIME IS SHORT." Has not the Almighty thus designed that we should constantly reflect on the uncertainty of our day in this present evil life, so that we may learn "to apply our hearts to wisdom," else wherefore has he opened the mouths of his prophets since the world began—declaring the solemn truth that we are "Pilgrims and sojourners here," "accomplishing as an hireling our day." "Dust thou art, and unto dust thou shalt return," was the sublime and fearful terms of His first revelation of this appalling truth from His own reproving voice, which was soon after followed by the actual accomplishment of his purpose, in the gradual curtailment of the days of men, till they were left bounded at their longest terms by three score and ten. And this solemn truth occupies so much of the Divine records, that vain man is without excuse if he obeys not the eventful precept, "remember thy God ere the evil days draw nigh." In the whole range of symbolical language of Scripture, there is, perhaps, none more touching, simple and expressive, than the words from Isaiah on this subject, "WE ALL DO FADE AS A LEAF."—How great the transition of all Nature's foliage, even at the most springing and luxuriant season—the tempest rends it, and it is gone! the frost early nips it, and it perishes away! the worm blights it, and it is destroyed!—the fiery

drought withers it—steals its beauties—it crumbles into dust—and the wind scatters it abroad! “We all *do* fade as a leaf.”—It remaineth true, then, that he that pursueth no certain good in the current of his uncertain day, in the words of the Psalmist, “He walketh in a vain shadow.” His short hour of life passes on as a “tale that is told,” or a vision of the night; and he is at last aroused to the solemn reality of that sublime symbol by which the Eternal One closes his revelation of this momentous subject, by the record of His servant John, “The angel lifted up his right hand to heaven, and swore by Him that *liveth* and reigneth forever, there should be time no longer.”—Then cometh “the time of the end,” the “crush of matter and the wreck of worlds,” and mortal man becomes immortal, and his works, the pride and glory of an admiring world, perish too; but *these follow him*, the memorial of which have gone up before God, as the alms and prayers of Cornelius. Such are blessed, and their works follow them to become the joyful theme of never-ending praise to Him who has “both worked in them to *will* and to *do* of his good pleasure.”

Let the pious teacher constantly review this touching subject. And it is recommended that a record similar to the one subjoined be written in the Teacher's Class Book for his constant perusal, and it cannot fail to urge him to improve the precious opportunity that God has given him to profit his own and the souls of others. Such are the hints we offer to Teachers of Sunday School Children, and, in connexion with the subject, we have added an essay on the topic from the “British Journal of Education”—trusting that the perusal might produce salutary effects on the minds of the conductors of our Sunday Schools; and the following extract from Langhorne so faithfully delineates the subject that we cannot refrain from transcribing it here, although our polite readers may have before perused it.

EXTRACT

From Langhorne's Theodosius and Constantia.

Man though born with faculties to reach through the depths of time, and powers to flourish through the ages of eternity, seldom looks beyond the present hour, or is affected but by

present objects. The *immortal* soul, confined to this mansion of earth, becomes enamoured of her habitation; and in time persuades herself that "*here she has a delight to dwell*;" hence she is solicitous how she may repair the tottering wall, and support the frail fabric. Yet, surely this attachment is, strange, Constantia, since, notwithstanding her solicitude for its preservation, this frame will soon fall, and very soon moulder into its native earth. Yet a little while, and every breast that is now warm with hope, and busy with design, shall drop into the cold and senseless grave. The *eye* that is reading this page shall be closed in darkness, and the *hand* that writes it shall crumble into dust.—*Correspondence between Theodosius and Constantia.*

MONITORY RECORD.

For Sunday School Teachers.—Designed to be inserted on the first pages of the Teacher's Class Book.

"LORD MAKE ME TO KNOW MINE END, AND THE MEASURE OF MY DAYS WHAT IT IS—THAT I MAY KNOW HOW FRAIL I AM."

"Dost thou inquire, O my soul, of the measure of thine uncertain days? Dost thou ask, Is there not an appointed time for man? are not his days like the days of an hireling? With David dost thou inquire of the Lord, and with his servant Job, dost thou say, "are not his days determined—the number of his months is with thee—thou hast appointed the bounds that he cannot pass?" Behold the Almighty answereth thee, speaking by the mouth of his servants of old."

"What is your life, even a vapour."

"Every man at his best estate is but vanity——."

"When a few days are come, then shall I go the way whence I shall not return." "My days are swifter than a weaver's shuttle—swifter than a post they flee away—they are passed away like a swift ship—as the eagle that hasteth to his prey—we spend our days as a tale that is told—they pass as a dream in the night."

“Man cometh forth as a flower and is cut down—he fleeth also as a shadow and continueth not.

They are like grass which groweth up—in the morning it flourisheth, in the evening it is cut down and withered.

My days are like a shadow. As for man his day is as the grass or flower of the field—it flourisheth, but the wind passeth over it and it is gone—and the place thereof shall know it no more—.” “Man is like *vanity*—WE DO ALL FADE AS A LEAF.”

“All flesh is grass—and as the flower of the field—the grass withereth—the flower fadeth—BUT THE WORD OF OUR GOD EN-DURETH FOREVER! Behold thou hast made my days as an hand’s breadth—and mine age as nothing before thee”—“there is no cunning or device in the grave whither thou goest”—“What thy hand findeth to do, do quickly—for the night cometh—!”

Lord so teach me to number my days, “that I may apply my heart unto wisdom.” Then may I say with thy servant Paul “FOR ME TO LIVE IS CHRIST, TO DIE IS GAIN.” Amen.

THE FRAILITY OF CHILDREN A MOTIVE TO DILIGENCE.

[From the London S. S. T. Magazine.]

Various are the arguments employed to excite Sunday School Teachers to an active, persevering, and faithful discharge of the duties of their office; of these, none appear to me more powerful than those derived from the consideration, of the great liability of children to the stroke of mortality. This impression is strongly felt by the writer, while the intelligence of the death of one, whose youthful, healthful, cheerful countenance he has been in the habit of seeing every returning Sabbath, still sounds in his ears. She is gone, for ever gone!—the spirit is fled, the tabernacle is taken down. We shall see her here no more; we shall instruct her no more. The stroke was indeed unexpected. Had we anticipated it; had we known the time of her departure to be so near at hand, with how much greater earnestness should we have inculcated our instructions? But ah! it is too late. The Sabbath returns, and numbers flock to our as-

sembly, but Harriet does not appear. We read the Holy Scriptures, but Harriet hears not. We sing, but Harriet's tongue, once employed in this delightful exercise, is now silent in death. We pray, but she cannot unite with us in supplication ! Surely such events are calculated to teach us to consider our youthful charge as mortal—as passing away ; and to lead us with increasing diligence to

“ Point them to a Saviour's blood,

“ And say, Behold the way to God.”

The consideration that children are peculiarly liable to be removed by death, is calculated, I conceive, to promote punctuality and regularity in our attendance, assiduity in the performance of our duty, spirituality in our instructions, holy and dignified evenness of temper, and warm affection for the children of our charge.

If, on the return of the period for engaging in our labours, we seriously consider, that possibly in a short time, perhaps ere another sacred day of rest arrive, some of our youthful charge may be removed for ever, far beyond the reach of our sympathies and our care ; how will it serve to chide our sluggish souls, and to urge our lingering feet to speed their way to the juvenile assembly : and the same thought will have its use, when we get within the doors of our Sabbath-day seminaries. We shall consider that time is rapidly flying, and that the moments we have to spend with the children of our care are few. Industry will mark our proceedings, and we shall be anxious to be instrumental to impart some benefit to their young and tender minds.

Perhaps, there is too great reason to lament a deficiency, generally, in regard to the communication of religious instruction, among teachers of Sunday Schools ; and, alas ! in how many instances do we attend to it, as a child attends to his task—cold, formal, a sort of usual routine which we are in the habit of performing. But surely if we were to view the children we have to teach, as standing on the threshold of eternity, only a step between them and death, a solemnity would pervade our instructions, of which, perhaps, they do not often partake. We

should feel something of the "powers of the world to come," the employment of the inhabitants of heaven, their blessedness, and the glories of Him who constitutes their bliss, would fill our minds. An "eternal weight of glory" would absorb our thoughts, and it is quite probable that in such a frame we should experience joy in our work, and not have to complain that we have laboured in vain, and spent our strength for nought.

This consideration appears to me also adapted to promote holy, dignified evenness of temper. Sunday School Teachers have much to try their patience, in the various tempers and dispositions of the children with whom they have to do ; and none of us, I believe, are wholly exempt from their influence. Where, however, is the teacher, who, if he were certain that the child he is instructing would before another Lord's day returned, be cold in death, that would not be, under such circumstances, prepared to withstand more firmly the influence of untoward dispositions ? In such a case, his tenderest sympathies would be excited, pity would take the place of anger, and the consideration, that it might be the last time he should have to bear with the imperfections of his scholar, would lead him to reprove with the greatest tenderness, and to pray that the disposition of the offender might be changed, rather than resent even a breach of order, in a fretful and hasty spirit. The affections of the teacher would be called forth ; his inmost soul would yearn over the young immortal, while he reflected that he must so soon part with him forever. Much of the benign spirit which the Divine Redeemer exemplified, when he cried, "Father, forgive them, they know not what they do," would be displayed ; while the influence of religion would be manifested, and our own comfort and peace promoted. "And now, my fellow labourers, knowing the time, that it is high time to awake out of sleep, let us work while it is called to-day, for there is no work, nor wisdom, nor device in the grave to which our children and we also are fast hastening."

SUNDAY SCHOOL TEACHERS DIRECTED TO CONSIDER THE CHURCH
OF GOD, FOUNDED AND ESTABLISHED THROUGH THE
TEACHING OF HIS WORD.

That God is light, and in Him is no darkness at all, is the divine record of John, concerning the High and Holy One. And this excellence of the Divinity must have been the leading feature of that image of God, in which man was constituted. But in this happy estate, to use the words of the Psalmist, "He abideth not, but became like the beasts that perish:" for "sin entered into the world, and death by sin;" and man, who was made "a little lower than the angels," and created in light, became darkness, proudly seeking after knowledge at the instigation of the Evil One. He became also carnal, foolish, devilish—subject to perish in all his faculties; and his perception of heavenly good and faith so lost, that it was only to be progressively restored; for, his best estate of heavenly knowledge (during the time of his sojourning here,) in the language of the Bible is, "to *know in part*, to see through a glass *darkly*:" yet having the promise that we may rise in his likeness and be satisfied, and see God face to face, and know *even* as we are known," when that which is *perfect* is come, and that which is *in part* is done away. The low estate into which man is degraded, through sin, is equally an axiom with that which declares the divine excellency and glory of the creation; for the scriptural declaration, in the words of the Psalmist, "God is not in all his thoughts," is parallel with this assertion: *man is darkness and in him is no light at all*. The position that the church of God is established through the teaching of the word, is, evidently scriptural from the commendation of the church at Ephesus, by Paul, "Ye were sometimes darkness, but now are ye light in the Lord." And to the church in general, as spoken by the apostle Peter, "Ye are called out of darkness into marvellous light."—that is, having again been begotten in his image—visited by the day-spring from on high: hence, also, the invitation by Isaiah, "Come and let us walk in the light of the Lord."—that is, the *instructions of his word*:

The divine means through which this efficacious change had been wrought, was even as the record by David, "Thy word is sure converting the soul, "and in thy light shall we see light; and the testimony of Paul, who was commanded to go *teach* the Gentiles, "that he might turn them from darkness to light, and from the power of Satan unto God"—"that they may receive forgiveness of sins and inheritance among them who are sanctified by faith that is in me." Such was his divine commission at the mouth of Jesus; and how was this to be accomplished? Even by *teaching* that word of which he asserts, "Faith comes by *hearing*, hearing by the word of God." The object of these remarks is to exalt the view of the humble and pious instructors of youth, in regard to Sunday School institutions, to inspire them with a holy confidence that their labour shall not be in vain in the Lord; trusting that it will animate them to exertion, and encourage them to endure the cross. While they consider that they walk in the footsteps of prophets and apostles—nay, even the Divine Master himself—going about teaching the gospel of the kingdom, and *instructing* into the kingdom of the Lord; through which *teaching*, by the power and demonstration of the Holy Ghost, the church is edified and *built up*: for thus the apostle to the Romans, exhorting them to be steadfast, says, "having received Christ Jesus the Lord, so walk in him; rooted and built up in him, and established in the faith, as ye have been taught." We would urge Sabbath School Teachers to reflect on the excellency of their calling, and the apparently glorious design of a God of mercy in directing them to teach dark and ignorant sinners the knowledge of the living and true God, and of Jesus, whom he has sent, whom to know is life eternal. That the church of God is to be founded and established by the instructions of his word, appears from the following summary of the principal scripture evidences; the first and most prominent of which, are those two beautifully analogous ones from Isaiah and Luke:—Isaiah lv. 6.—"As the rain cometh down from heaven and watereth the earth, and maketh it to spring forth and bud, so shall my word prosper in the thing whereunto I send it—instead of the briar, shall come up the myrtle tree." And the same prophet, lxi. 11.—"For as the

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earth bringeth forth her bud, and the garden causeth the things that are thrown in it to spring forth, so shall the Lord God cause righteousness and peace to spring up before the nations." Instruction, through his word, is evidently meant when we compare this with our Lord's parable of the sower, as he explains it to the disciples—"Now the parable is this, the seed is the *word of God*." Among the ancient records of this beautiful truth, that the church of God, under his divine protection, was to be perpetuated by the teaching of his word we have this commendation of Abraham, in Genesis, when, in reference to the church, that all nations should be blest in him, (that is Abraham,) the Lord says, "I know him that he will *command his children*, and his household after him, so that I shall bring this blessing;" that is, that Abraham should teach the statutes in which God had instructed him to his *children*, that they should thus *learn* to keep the *way* of the Lord, and the blessing of God should be accomplished, they in faith pursuing the godly purpose and practice of Abraham. Thus, also, God, instructing Aaron, (as found in Leviticus) commanded him to devote himself to his service, and to separate himself from the world, that he might "*teach the children of Israel all his statutes*." And Moses, as in Deuteronomy, instructing the people, says, "only take heed to thyself lest thou forget these things, but teach them to thy children's children;" and again,—"*let these words be in thy heart, that thou teach them diligently to thy children*." The beautiful exposition of this precept, in the 78th Psalm, is very conclusive; it is therefore given at large: "Give ear, oh, my people, to my *law*; incline your ears to the *words* of my mouth. I will open my mouth in parables; I will utter dark sayings of old, which we have heard and known, and our fathers have *told us*; we will not hide *them* from their children, showing to the generation to come the praises of the Lord, and his strength, and his wonderful works that he hath done: for He established a testimony in Jacob, and appointed a law in Israel, which He commanded our fathers that they should make known to their children; that the generation to come might know *them*, even the children which should be born, who should rise and declare them to *their children*, that they might

set their hope in God, and not forget the works of God, but keep his commandments." This, it will be perceived, is an exhortation both to teach and learn the law of God; to inquire after, and obey divine truth. The prophet Samuel in warning and exhorting the Church, prays for them to be "guided into truth," and says, "as for me, I will teach you in the good and right way." So, also, the prayer of Solomon in dedicating the Temple, he prays: "Hear thou in heaven, and teach thy servants the good way wherein they should walk." Consistent with this truth we find it told us from the earliest to the latest period, that the Church have walked with God, *having learnt to do His will*. Thus, we find Enoch walked with God; and Mary chose the good part not to be taken away.—David prays, "Teach me, O Lord, the way of thy statutes, and I shall keep it unto the end." The Levites of old were ordained to the knowledge of the Lord and of Holy things, 2 Chron. 30, 22—3, 35. "They taught all Israel the good knowledge of the Lord;" and why was this? It was that they might perpetuate the light of the Church; and the message of the prophet to Asa exposes the cause of their idolatry, and he thus pleads with him: "For a long time Israel has been without the knowledge of the true God—without a teacher—without a law." "And Asa having heard these words, was encouraged in his heart to put away the abominable idols out of the land." Let us pass on to the protracted period of Israel's rebellion—and we find Jehosaphat, the faithful son of Asa, essays to build the Church of God, and he appoints and sends prophets to teach in the cities of Judah; and they had the Book of the Law, and went through all the cities of Judah teaching. Thus, the faithful in all ages become instrumental, both by example and precept to reveal the mind of God; He giving them knowledge and understanding to do his will—even for the purpose of making known his works, that the children of men may not forget them, but "set their hope on God." This sentiment is expressed by David in the supplication of the 51st Psalm: "Create in me a clean heart, and renew a right spirit within me—then will I TEACH transgressors thy ways, and sinners shall be converted to thee." The prophet Jeremiah, alluding to the glorious millenni-

um day, declares "they shall no more teach any man his neighbour, but all shall know Him!" And thus the Church of God is to be built up by teaching the fear of the Lord and the knowledge of His will—by his divine oracles. In the second of Isaiah it is expressly said—"Out of Zion shall go forth the law and the *word of the Lord* from Jerusalem;" thus pointing out the establishment of the Gospel Church. So it is still the language of the friends of God. "O House of Jacob, come ye—let us walk in the light of the Lord." And Paul, in alluding to apostolic teaching, says, "The great salvation which at first was begun to be spoken by the Lord himself, and was confirmed unto us, by them who heard Him." This apostle referring to the building up of the Church, says, "for which purpose I am sent, and so I teach in the Churches; and so I send my beloved Timothy to bring to your remembrance my ways in Christ Jesus, as I teach." And to the Hebrews he reprovingly speaks of their neglect of his great doctrines and holy precepts, thus: "When for the time ye ought to teach, have *you need* that one teach you, which be the first principles of the oracles of God"

Let us notice also his parting address to the Ephesian elders, who had come to him at Miletus. He there declares how the Church had been built up through his instrumentality. He says, "serving the Lord with all humility, I taught from house to house;" and the matter of his teaching was, "repentance towards God, and faith in our Lord Jesus Christ;" which things he says, "I have received that I might testify the Gospel of the grace of God, not having shunned to declare the whole counsel of God; therefore after my example teach the Church, taking heed to yourselves, and all the flock of God over which ye are overseers, to feed the Church," (as is spiritually understood) with the word of God, the bread of eternal life—so that they may "grow in grace, and in the knowledge of our Lord Jesus Christ." That the divine blessing follows these means of instruction is evident from the declaration of Isaiah—"I am the Lord thy Redeemer, the Holy one of Israel, that teacheth thee to profit—which teacheth thee the way thou shouldst go." So Nicodemus says to Jesus, "Rabbi, we know

thou art a teacher sent from God;" and the certainty of the Lord thus perpetuating His Church by the same means, viz. the instructions of His word. He thus speak by Isaiah, "the Lord will not remove thy teachers—thine eye shall see them—and thine ear shall hear a voice behind thee saying, this is the way, walk in it." Accordingly we hear Jesus declare, I am the way, and the truth, and the life : and after him his apostle asserts, "we teach Christ Jesus, and Him crucified;" and so the Lord, as the Psalmist says, "has uttered a mighty voice, and great are the multitude to declare his truth;" and in the like prophetic terms speaks Daniel, "many shall run to and fro, and knowledge shall be increased." The development of the Divine economy of mercy seems to have brought us to the period alluded to—a day when the knowledge of the true God, and his Son our Saviour, is abundantly increased; the day of Missions, of Bibles, and of Sabbath Schools; thus shall the Gospel be spread, and the glorious Church of God be built up. To bear the humblest part in this Heavenly work, ought to arouse the energies of our souls to give our hearts and our strength to the holy labour; so that having borne a part in building up the walls of the spiritual Zion on the foundation of Christ Jesus, ours shall be also the happy portion of bringing "the top stone, with shoutings of grace be to it."

The day of the Son of Man will reveal what part in the good and perfect work has been borne by the divine institution of Sunday Schools,—with the foregoing evidences, that the instructions of the Bible are to establish the kingdom of God. We present our readers the following reflections, on Ephesians, 2d chapter, giving so animated a description of the glorious temple of God, builded "of lively stones,"—that it should warm the desires of every pious christian heart to bear a part, however humble, in preparing this heavenly habitation for the spirit of God.

CHURCH OF GOD.

The Church of God is very properly said to be a most noble and wonderful work, and truly worthy of God himself.

There is *nothing* so august as this church, seeing it is the temple of God !

Nothing so worthy of reverence, seeing God dwells in it.

Nothing so ancient, seeing the patriarchs and prophets laboured in building it.

Nothing so solid, since Jesus Christ is the foundation of it.

Nothing more closely united and indivisible, since *he* is the corner stone.

Nothing so lofty, since it reaches so high as heaven, and to the bosom of *God* himself.

Nothing so regular, and well-proportioned, since the Holy Ghost is the architect.

Nothing more beautiful, or adorned with greater variety, since it consists of Jews and Gentiles, of every age, country, and sex, and condition, the mightiest potentates, the most renowned lawgivers, the most profound philosophers, the most eminent scholars, besides all those of whom the world was not worthy, have formed a part of this building.

Nothing more spacious, since it is spread over the whole earth, and takes in all who have washed their robes in the blood of the Lamb.

Nothing so inviolable, since it is consecrated to Jehovah.

Nothing so divine, since it is a living building, animated, and inhabited by the Holy Ghost.

Nothing so beneficent, seeing it gives shelter to the poor, the wretched, and the distressed of every nation, and kindred, and tongue.

It is the place in which God does his marvellous acts ; the theatre of his *justice*, mercy, *goodness*, and truth.—Where he is to be sought !—where he is to be found, and in which alone he is to be retained.—*Vide Dr. Clarke's Notes on Ephesians, chapter 2.*

THE SUNDAY SCHOOL TEACHERS' PRAYER MEETING.

The teachers of the Sunday School to which I am attached, besides the frequent meetings for business, hold a prayer meeting the second Monday of every month, to which all those con-

nected with the school are invited. The meetings for business I had regularly attended ; but a consciousness of my own inability to take an active part in the duties of the meeting for prayer, deterred me for some time, although the increased emotion I felt, as the notice from month to month was given in the school, convinced me that I was neglecting my duty. In attending meetings for prayer in churches, at which a minister officiates with whom we are but slightly acquainted, although we may exclude all thoughts of the things of this world, and feel a desire to pay our devotions to the great Supreme, yet we never feel that indescribable emotion that takes so firm a hold of the heart, as when we see those with whom we are in habits of intimacy kneeling around us, and hear them imploring the divine mercy to rest upon us. We feel as if for us only the prayer was intended ; insensibly are we more and more interested, and at last find ourselves repeating the same prayer, and unconsciously following the words of the speaker. When attending to one whose official duty it is to pray and exhort, we seem apt to listen for the purpose of examining, rather than joining in his feelings. We think more of the manner in which the sentiments are delivered, than of him to whom they were addressed ; and we frequently admire the tongue that can utter, much more than the heart that can dictate. The meeting of which I shall attempt to give a faint description, was held at the house of a female teacher, who resided in the upper part of the city. The night was dark and rainy ; the distance, together with the inclemency of the weather, prevented many from attending, particularly of the female school. The Secretary of the school and I were the first two gentlemen there. We found the mother of the young lady, her sister, and two little children, who had been allowed by their grandmother to stay up later than usual, to be present at the prayer meeting of the Sunday School teachers. The mother welcomed us in, and begged us to excuse her two daughters for a few moments, who, with the superintendent of the female school, was in an adjoining room, preparing some business for the ensuing Sabbath. We sat down, and as I cast my eyes around the room, it appeared to me as if every object that met

my eye, reminded me of the solemn duty of the evening. The family Bible, with the name of its owner, in gilt letters, on the back, was on the table; and a psalm book with many a leaf turned down, lay beside it. The very dress of the children, so different from the gaudy ribboned ornaments in which they are wont to be dressed when company is expected, attracted my attention by its neatness and simplicity. The manner in which the members approached the house and entered the room, betokened the errand on which they had come. The gentle rap at the street door—the echo of their careful step through the uncarpeted entry—the caution observed in opening and shutting the room door—the feeling manner in which “I hope you are well,” was spoken, as they bade good evening—the concern apparent in each countenance, as remark was made; the unfavourable state of the weather will hinder our female friends from attending—the thoughtful serenity of their countenances, as they seated themselves in silence, proved that they took a deep interest in the meeting they attended, and were preparing themselves to take an active part in the solemn duties of the evening. The exercises commenced by singing. Let us, said the superintendent, render thanks unto a merciful God, who has kindly permitted us again to assemble together. The hymn was read over audibly, carefully, and a few words added in explanation. The person that generally raised the hymn was absent. Two of the young men were very good singers; yet, although personally called on, neither of them dared to trust their voices amid the stillness that had taken possession of the room, and had already communicated itself, with all its solemnity, to the inmost recesses of their souls. The superintendent then asked if any of the female teachers would raise the tune; after a moment's hesitation, one of them, at the request of the lady of the house, commenced. I do not pretend to say there was much melody or any scientific beauty in the music; but all that I had conceived of harmony, with simplicity, was here realized. The appearance of the singer as she slowly and meekly raised her eyes, not to those around, but towards Heaven, the sound of her voice trembling more from reverence and awe of the presence of God, than fear of the presence

of man. The other female voices, occasionally heard at the close of each line ; the indistinct sounds of some of the men acquainted with the tune, and the confused murmur of the remainder, made an impression that returned, at intervals, long after the music had ceased. At the close of every two lines, the moment of stillness between the singing and the reading of the next two, was heard the dropping of the rain on the brick pavement, and the dashing of the storm against the windows, together with an occasional long-drawn sigh, and the heavy respiration of one who had, from the intensity of his feelings, sung himself out of breath, formed a symphony, that well accorded with the tune, and completely harmonized the feelings. Truly must we say, this was indeed the music of the heart.

(To be Continued.)

DEBATES OF THE ASSOCIATION OF SUNDAY SCHOOL TEACHERS.

[Continued from page 206.]

"Question.—Who are the most proper Visitors to the Homes of the Children?"

Another Superintendent in reply, remarked, "that doubtless, as had just been stated, a special *Visitor* had many facilities for the performance of his duties, which could not be possessed by the teacher (as *Visitor*).—He *might* be useful to the families, and gain *himself* much experience and valuable information—but what was he to do with it?—how is it transferrable to those in the *school*, to whom it would be useful—how can he well communicate it to the respective teachers, to whom it would not only prove valuable and profitable, but is also *necessary*? This cannot be done on any plan, and the teacher of course foregoes much useful experience by allowing *another* to visit for him ; and excludes himself from the most valuable helps, the possession of which promises him surer and more immediate success. Visiting the scholars is the most important of Sunday School duties, it gives additional force to the effect of every other ; an intercourse with the parents will promote the discipline of the school, by enforcing a more regular and punctual attendance, and disposing the children more readily to submit to its regulations. He said, "It was urged in one of our earliest discussions that such visits would, under prudent management, prove the best means of obtaining the influence and co-operation of parents ; if so, the inquiry is of moment—"who are the most proper visitors?" Such a question would have been needless did not various plans prevail in Sunday Schools at large, and some of them productive of evil rather than good. The least efficient plan, and that which prevailed at the earliest stage of Sunday Schools, is that of having a committee under the name of "Visitors of Absentees," whose duty it was to visit all the absent scholars promiscuously during the week ; or at stated times once or twice a month ; it can easily be perceived that this plan only

serves to promote a regular attendance—no acquaintance is established with the families by these *transient* visits, and as the visits are exclusively to the *absentees*, the others are omitted, though they occasionally extend their visits to all the families. They are of little use from the change of visitors, their infrequency, and want of regularity. An improved system of visiting has been more lately introduced—that of having a standing committee chosen from among the directors or managers, or from the elders or members of the church, to which the school is attached; each of this committee has a visiting district assigned him for one year; they are weekly visitors of absentees, and make occasional visits to all the families of their own particular district. This plan is well calculated to improve the truant boys, and keep the careless in regular attendance, and will doubtless excite increased interest in the parents and scholars; some schools, however, adopting neither of the above plans, send a messenger from the class every Sunday, with a note of inquiry: this is very good when connected with a system of visiting, but without that it will be of little avail. I would remark this—the plans of visiting I have mentioned, are very imperfect, and productive of but *partial* good; the only efficient system of visiting is that which though it most naturally suggests itself, yet is the least prevalent of any; and though it attained practice previous to the sensible and valuable hints of Dr. Chalmers, it has since that period gained much ground in our Sunday Schools, and has led to great consequent improvement and success. This system is a general visitation of the families by the *teachers* and *all the conductors* of the school. The Superintendent and other officers, making visits in rotation, and each teacher visiting his own scholars, assuming the social features of *pastoral visits*. In this way a familiar intercourse is promoted with the family, by which the teachers acquire the useful knowledge of the circumstances, habits and dispositions of the children, and learn also the character of the parents. The value of such an acquaintance, and the necessity of it, must be seen at a glance, and must at once convince that they are the only proper visitors to the homes of the children. But this system also is capable of improvement. It is a well-known fact, that the common mind estimates the *value* of a thing by the trouble exerted in obtaining it; and it rises in worth according to the difficulties overcome in order to possess it. Thus, very trifles rise in estimate when great exertions are made to obtain them. Let then the conductors of Sunday Schools be reminded to make the *least* of their affairs a matter of *importance*, and as it were to encompass sea and land to obtain the least advantage, in furtherance of the object they have in view. For these reasons it might be suggested, that besides the regular visits of the teachers, the superintendent should visit all the families yearly, half yearly, or quarterly, and when practicable should be accompanied by the pastor or elders of the church, particularly in case of sickness. Stated periods of visiting by both teachers and superintendents would give much effect, from the circumstance of its disclosing a regularity in the movements of the school; it might, therefore, be of great advantage to the teacher to visit each family connected with his class on New year's, Christmas day, or any national holiday. This, while it afforded time and opportunity to the teacher, would present an opportunity for some suitable and useful reflections. The school of which I am a conductor, has long pursued the latter practice. This I have advocated as, in my opinion, the best to pursue. Much prosperity has been the result of it, and were all our Sunday schools established under such regulations in regard to visiting, the happy effects would

soon be discernable in the improvement and moral advancement of the schools, and the families connected with them. But many teachers are deterred from these duties by the unpleasantness of the task; but this is only from want of familiarity with the subject. At first there will seem to be many obstacles in the way; the visiter is received with coldness and indifference; but this is, in most cases, soon changed for a most engaging affability, more frequently found among this order of people than elsewhere; for they are untainted with the sophistry and time-serving hypocrisy of the politer world. Repeated visits gain their honest good will, excite their gratitude, and soon win *their best confidence*. All diffidence and reserve are removed, and the task becomes agreeable and delightful, and offers good opportunities for observation and moral reflection. Such visits become daily more gratifying to the teacher, because he will *feel* their value and usefulness to *himself* and others.

Consistent with the views I have here taken, the following is an article of that school of which I am one of the conductors. "It shall be the duty of the superintendent to visit the parents every quarter, (if any wise practicable,) but it shall by no means be neglected half yearly. A list of the absentees being made out every Sabbath, they shall be visited during the week; and the teachers shall visit their scholars at their homes as often as possible; and there shall be no other appointment of visitors from the school besides the superintendent and teachers, they being the most proper persons, and such an acquaintanceship increasing the facilities of teaching the children." I have thus fully expressed my views on this subject, and doubtless it meets the opinions of many; yet they may answer, although the plan of teachers visiting is the *best*, yet it cannot generally be adopted; the *burden is too great*, connected with the other duties, and they have not time to perform faithfully this duty. But it *can* be done, and teachers *have* time. Let it not be said by those (whom the love of Christ should constrain to labour) that they will "let slip" such precious advantages as this system offers, because the toil is great. O! let them consider the abundant recompense to themselves, their *scholars* and the *parents*; and let them at least be resolved to accomplish it in part; and the continued practice of it, I doubt not, would so increase the facility of the task, that in time they would be enabled fully and faithfully to execute it. Ordinarily the classes in our S. Schools, consist of ten scholars; which, at the utmost, gives an appointment of ten families to the teacher. In well-regulated schools there will be, on an average, one of the ten absent: thus, the visits of absentees, would be *one visit a week*, occupying, at the utmost, (taking into consideration teachers living out of the district, and the time occupied in going and coming,) one hour; this would be but a deduction of *one hour* from 85, all the seasonable hours for transacting of business and duty, during a week. But let these visits be punctually and faithfully attended to, and this time would be *gained*, to most of them; for the greater part of the classes would not report any absentees for months together: but the teacher will say, (as those in the parable, who were bidden to come and be partakers of good things, as S. School teachers are in this concern,) "I have my farm, my merchandize, my wife; prith'ee have me excused." It cannot be; they ought not to be *excused*. Let us take an extreme case. A teacher is engaged in business the whole six days; has besides a family and home: all with their urgent obligations pleading for his time. Let it be so; but he has wisely and mercifully resolved to pursue the heavenly, beneficent purpose of instructing the young, the poor and ignorant, into "the gospel of the Kingdom;" and as a faithful and wise steward, hav-

ing received, at the hand of Divine Providence, ten souls, each one, of more value than a world. He will covenant and engage to afford every justifiable means to obtain such influence over their mind, as to gain their attention and good will, so that they *may* hear those things by which *faith* cometh : and he will consider a friendly intercourse with them at home to be of the first importance. And though wife, farm and merchandize may hinder him at other seasons, he will give a portion of *his Sabbath* to this useful engagement. Two visits every Sabbath afternoon and evening, would complete the task every five weeks ; and thus the classes might be regularly visited, only devoting a small portion of the Sabbath to it. But broken opportunities of leisure fall to the lot of all ; and a *Sunday School walk* would prove to the teacher, a pleasing recreation at all times. This would make him a regular and faithful visitor ; and thus would be accomplished a useful purpose, and it would prove a happy illustration of that striking portion of the parable, that says, "he traded with his talents, and gained other two." But some may say, "must I make a sacrifice of my pleasant sanctuary, and Sabbath privileges ?" I answer, Yes : and in the words of our divine master, I repeat—"freely ye have received : *freely give*." And to *do good* and distribute, *forget not* ; for with such sacrifices God is well pleased ; and I would inquire, why should a man, whom God has blessed, keep this precious store of grace and truth within himself, only for his *own* precious peace and *enjoyment*, and alone to his *own profit* ; should he not rather dispense its light, and joy, and blessing, for the happiness and profit of his fellow men ? This, indeed, is a charity "that droppeth, like the *gentle dew from Heaven*, upon the place beneath : it is twice blessed ; it blesseth Him that *gives*, and him that receives." Let then the S. School teacher resolve to visit the dear children of his charge, and prove instrumental in advancing the present and eternal interest of parent and child : let him *deny himself*, that he may bestow rich and fertilizing *blessings* on them : let him make the sacrifices that the *important occasion* demands ; and though it may prove a heavy *burden* and toil to the flesh, yet it will assuredly prove abundantly *refreshing to the spirit*. I then decidedly say, that I should admire to see the S. School TEACHER, the *only* visitor to the homes of the children ; as he is the *best* visitor for this important and useful purpose."

A superintendent said, that he should advocate the sentiments previously offered, but he regretted that teachers could not be found (at least a very few,) in our city to do it ; and in debating on the subject he thought that teachers should consider local differences ; he therefore thought it his duty to point out a necessary substitute for the excellent system that had been proposed. For a *faithful visitor*, in his opinion, whether one otherwise connected with the school or not, was of the greatest utility. He said, he had conducted a school, in which a zealous, punctual, and diligent visitor alone was deputed for that purpose. His plan was to have a visiting book, and at the close of the school he went to each class and took down the names of the absent ; these he visited on the hours of the Sabbath, and in the week. This visitor, however, was always out during the hours of teaching, and appeared just at the close of the school, and frequently brought in new scholars. He could recommend this plan ; for he thought, on whatever method visiting the scholars was pursued, no school should be without *one such visitor*. A superintendent remarked, that *all teachers* should visit their scholars, even though visited by committees, and he thought it the duty of superintendents to make this inquiry of the teachers every Sabbath. In conclusion, the chairman observed : He highly

approved of the plan offered by the opener of the question—he had found it the best in his own experience. It was his opinion, that as a *superintendent* governs the school, a general influence was required for the duties of his station; and for such purposes it is necessary that he be familiar with the families of all the pupils. On the same principle, to extend their influence and usefulness, and for the government of the children, *teachers*, also, should visit the homes of the children; and then it was desirable that some committee or a visiter be appointed to fill up the deficiencies—adopting the admirable plan of Dr. Chalmers, as before mentioned; establishing a locality for social visiting; bringing out all the ignorant to receive instruction; and also discovering such auxiliary efforts and funds for their benevolent purposes as might otherwise long remain hid. These visitors should explore every haunt of misery and pauperism, for objects of relief; and enter also the gates of the wealthy, soliciting alms for all their heavenly purposes; promoting the Bible and Missionary cause. Let them also extend their exertions to ameliorate their poverty and misery, and to guard their personal comfort. And with such views, let a stated inquiry be made in regard to *vaccination*, by which interference much might be done to arrest the progress of a loathsome disease, and ultimately drive the small pox forever from our land. Such, he remarked, and many more as interesting and useful, would be the effects of visiting, as it embraced all the three plans advocated in the various arguments of this debate; and, he would add, in confirmation of what had been advocated, that he had tested each of the plans, and his personal experience assured him, that these combined efforts would crown the purposes of Sunday School Teachers with success; for he had always found that his school flourished or declined, diminished or increased, as the homes of the children were on either hand visited or neglected. On the close of these remarks, the following resolution was adopted: “That in the opinion of this meeting, the *teachers** were the most proper and useful visitors to the homes of the children.”

IMPROVEMENTS IN SUNDAY SCHOOLS.

Extract from the report of Sunday School No. 23.

New-York Union Society, April, 1824.

“In hope of extending our usefulness, we are desirous to state those points in which we differ from others; and which our long experience prompts us to urge upon all who are engaged in similar pursuits; of these we may briefly state, that we multiply the opportunities of religious instruction, by meetings held alternately at the homes of the children, by their respective teachers.”

Note.—The interesting little card we are about to notice, is connected with the above proposed plan, and has remained a long time in our hands for the purpose, though urging itself upon our attention, by a most impressive plea—that of acknowledged usefulness. We are therefore happy that it should find a place in our pages, hoping that it may prove an introduction to simi-

* By teachers, is here implied all the conductors of the school.

lar improvements in other schools. We are pleased to notice the simplicity and appropriateness of its arrangement, and commend the judicious selection of the epithet "Instruction meetings," while the well-adapted verses of Dr. Watts, and the expressive little vignette, declare the object of these meetings to be in accordance with the views of Sunday Schools, to direct the youth to consider the necessity of prayer, and to lead them to the God and father of our Lord and Saviour, Jesus Christ.

These meetings are held alternately at the homes of the children, at the appointment of the teacher, who prepares himself to instruct them from some previously selected portion of scripture, either a parable, an account of a miracle, or a portion of sacred history. After it is read, the children are required to give an account of it in their own words, when the teacher explains, inviting them to ask questions on the subject so perused, and narrated. He then concludes by relating some anecdote, or reading some tract, illustrating the subject, or naturally connected with it. These meetings are opened and closed by a brief prayer, either a selected form, or extemporary, as adapted to the views of the teacher that conducts them. We feel confidently assured, that this proposed method of instruction, will prove eminently useful to the scholars. The features of it are making religion a prominent part in the system of instruction, and conveying it to the pupil, not as a *task*, or burden to the memory, but it is addressing the heart and feelings, while it informs the judgment, and is a plan in which the children take an active part, and it brings also the youngest of them familiar with the beautiful precepts of religion, and infuses at least a devotional sympathy into their minds; to quote the words of an amiable writer, (Mrs. Barbauld,) "devotional feelings should be impressed as early as possible on the infant mind, being fully convinced that they cannot be impressed too soon; and that a child, to feel the full force of the idea of God, ought never to remember a time when he had no such idea." We would suggest as an improvement, in conducting these meetings, that a portion of the time of each meeting be devoted to reading a course of scripture history, in abridgment from the Bible; of which there are many prepared for the use of children.

It would be desirable to select such as are chronologically arranged, being a continuous history, with dates to every remarkable epoch. A very useful book for the purpose is "Sampson's Beauties of the Bible."—We have been at particular pains to give the little card in fac simile, feeling assured that much more depends on the nicety and minutæ of all things connected with the early instruction of children, than many even of experience, who are engaged in the pursuit, are aware.

SABBATH SCHOOL MEETING.



"Behold he prayeth."—Acts, ix. 11.

Happy the child whose early years
Receive instruction well—
Who shuns the sinners path, and fears
The road that leads to hell!
Let the sweet work of prayer and praise
Employ your youngest breath;
Thus be prepared for length of days,
And fit for *early death*.

ADMIT THE BEARER TO OUR INSTRUCTION MEETINGS FOR YOUTH.

A. L.—Teacher.

"Take fast hold of instruction."—Proverbs, xiv. 13.

The following is the reverse of the card,—at the foot of this the scholar's name is written.

TO PARENTS.

Ever anxious for the improvement of the dear children you have intrusted to our care, and watchful for their present and

eternal welfare ; we have inquired among ourselves, what new thing we could do for their good ; and we now inform you that we have established meetings for moral and religious instruction, on Sabbath and week day evenings, and hope to make them engaging and profitable. We invite you to send your children to the meetings when appointed by the Teacher of their class. Peace and the blessing of God be with you.

Your Friends and Servants,

A. B. }
B. A. } *Superintendents.*

Sunday School New-York Union.

“Wisdom is the principal thing, therefore get wisdom, and with all thy getting, get understanding.”—*Prov. iv. 7.*

The purpose of these cards are to notify the parents of the teacher's appointment, and to obtain the privilege for the child to attend ; and as they are passports to the meetings, (being given in at the door,) they tend to enhance the importance of the meetings in the minds of the children, and in some measure, tend also to heighten the influence of the instruction given.

Discipline at Friars' Mount Sunday School, England.

“This school contains upwards of 700 scholars. The classes are subdivided into divisions of fifteen scholars each, and to each division a monitor, as well as a teacher, is appointed : besides these, there are a general superintendent monitor, and a secretary-monitor, who is assistant to the secretary. The monitors are chosen from the higher classes, generally from among the *elder scholars*. It has been remarked that a monitor has been appointed to every division of a class, and a superintendent monitor appointed over them—through whom all directions from the superintendent or Secretary of the school, are conveyed.”

[*London Teachers' Magazine.*]

Note.—By class, must be here understood the several grand divisions of the school on the collegiate plan—each class considered as pursuing different studies. In the Friars' Mount school there are six ; this we think injudicious. A system of more simplicity is followed in our American schools. The classes are only four : 1st. All such as are learning the alphabet and elements of spelling ; 2d. Easy spelling lessons ; 3d. Easy reading lessons ; and 4th. Such as read fluently in the Bible, (Old or New Testament;) these classes are again divided into what are usually called

classes of ten. Over each such division, the above plan proposes that a monitor should be appointed from the elder scholars to assist the teacher. The report, whence this extract is taken, is of great length, detailing a monitorial system, little differing from the Lancasterian plan, to the introduction of which, (in its general features) into our Sunday Schools, we are opposed, as we think the office of teacher and disciplinarian, too important to be entrusted in the hands of youth. There may be some exceptions; but their characteristic heedlessness and indiscretion forbid it. They might, however, with much success, act under the direction of the teacher in much of the detail of the class, but should never be invested with authority; in a *Sunday School*, this proposed monitorial plan might be partially practiced with success, on the following arrangement:— There might be a class of distinction for the elder scholars, and their station in the school differing from the usual forms and seats. They should have a covered table with benches, for which should be regularly provided Bibles, tracts, religious papers and pamphlets, that, by their continued novelty, might entice them to attend, under certain privileges, but yet under the usual discipline of the school. Their first duty, on arriving at their station, should be to read a portion of the scripture, and to copy, in a blank book, provided for each, some sacred promise or precept, from the Bible, of one or more verses, to commit to memory continually: they might then be engaged in reading tracts, &c. till called out by the respective teachers to whom they have been appointed permanent monitors. Their duty under the teacher might be to arrange, distribute and collect books, and any other minor duties of the class in which they could assist the teacher without being clothed with any brief authority that might poison their minds through vanity, and give rise to envy and malice in the bosom of their school-fellows. They might continually inspect the conduct of the classes in school and church, and keep a record to that effect for the teacher. It will readily be perceived that this proposed improvement, (so desirable for promoting the welfare of elder scholars) besides relieving the teacher of some burdens, will act as an incentive to retain the youth longer in our schools, and be a farther

means to them of Sunday School instruction, by giving them such privileges and such employment in the school as may excite a very laudable ambition, tending to improve and elevate their minds and character. Two monitors to assist the superintendent, and one to assist the secretary, should also be chosen from this class ; one might personally attend the superintendent, while the other might be stationed at the school-door to announce visitors, and to receive passports of such as pass out of the school at the consent of the superintendent ; the monitor so stationed might be engaged in reading or learning for recitation ; the secretary-monitor to assist him in the minor details of his duty. Such a plan, (of which these remarks may only be considered as hints) well matured, would doubtless much increase the facilities of teaching our Sunday Schools.

Card of the Ten Commandments for the use of S. Schools.

The following card of the Ten Commandments has been handed us with a request that it may appear in our pages ; in this we cordially acquiesce, esteeming it a useful improvement. We would draw the attention of our readers to the manner of its arrangement,—it is intended to inform the young mind that the Ten Commandments are the *word of God*. This card therefore presents them as an extract from the pages of the Bible ; with such other portions and scripture references as point out the nature and design of them, and the attendant circumstances of the declaration of them to the children of Israel at Sinai.—We should be pleased to see this, as a lesson card in all our Sunday Schools.—

THE LAW OF GOD,

Given in Ten Commandments by his prophet Moses, as they were spoken by the Lord from Mount Sinai, and written with the finger of God upon two tables of stone, as you may find in the 31st chapter of Exodus, 18th verse, and chapter 34—28.

19th CHAPTER OF EXODUS

Verse

16. And it came to pass on the third day in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud ; so that all the people that was in the camp, trembled.

19. And when the voice of the trumpet sounded long, and waxed louder and louder, Moses spake, and God answered him by a voice.

THE TEN COMMANDMENTS.

20th CHAPTER OF EXODUS.

1. And God spake all these words, saying,

2. **I AM THE LORD THY GOD—**

First Commandment.

3. Thou shalt have no other gods before me.

Second Commandment.

4. Thou shalt not make unto thee any graven image, or any likeness of any thing, that is in heaven above, or that is in the earth beneath, or that is in the water under the earth.

5. Thou shalt not bow down thyself to them, nor serve them: for I, **THE LORD THY GOD** am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me.

6. And showing mercy unto thousands of them that love me, and keep my commandments.

Third Commandment

7. Thou shalt not take the name of **THE LORD THY GOD** in vain: for the Lord will not hold him guiltless that taketh his name in vain.

Fourth Commandment.

8. Remember the Sabbath day, to keep it holy.

9. Six days shalt thou labour and do all thy work:

10. But the seventh day is the Sabbath of **THE LORD THY GOD**: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man servant, nor thy maid servant, nor thy cattle, nor thy stranger that is within thy gates.

11. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it.

Fifth Commandment.

12. Honour thy father and thy mother: that thy days may be long upon the land which **THE LORD THY GOD** giveth thee.

Sixth Commandment.

13. Thou shalt not kill.

Seventh Commandment.

14. Thou shalt not commit adultery.

Eighth Commandment.

15. Thou shalt not steal.

Ninth Commandment.

16. Thou shalt not bear false witness against thy neighbour.

Tenth Commandment.

17. Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his man servant, nor his maid servant, nor his ox, nor his ass, nor any thing that is thy neighbour's.

18. And all the people saw the thunderings, and the lightnings, and the noise of the trumpet, and the mountain smoking: and when the people saw it, they removed, and stood afar off.

21. And the people stood afar off; and Moses drew near unto the thick darkness where God was.

22. And the Lord said unto Moses, Thus thou shalt say unto the children of Israel, Ye have seen that **I HAVE TALKED WITH YOU FROM HEAVEN.**

See more concerning these commandments in Deuteronomy, 5th chapter, 16. 21, 22, 23, 24, 25, 26, 27, 28, and 29th verses, Deuteronomy, 31st chapter, 12 and 13th verses, and Matt. 22. 40. and James, 2. 10.

Plan for the improvement of Sunday School teachers, in religious and literary knowledge.

"There is an evident deficiency both in the ability and mode with which many teachers convey their instructions; it is therefore of great importance that they should seriously consider the subject, and adopt such measures as their opportunities and circumstances will permit, to insure their own advancement in knowledge, and to acquire superior methods of imparting this knowledge with facility to others. The means I would suggest to their attention is, that the teachers of each Sunday School, or of two or more schools, should unite themselves for the purpose, upon a plan similar to the following," &c.—*London Journal of Education.*

Note.—"This plan proposes that the teachers meet for a few hours every week, for mutual instruction; one being selected as a leader of the class; the method of proceeding is, to read three or four pages, and make remarks on works of the following character, "*Notes on the Holy Bible*,"—"Watts on the Mind,"—"Scripture Geography,"—"English Grammar,"—"Rhetoric,"—"Addresses to Children,"—"Watt's Logic,"—"Locke on the Human Understanding,"—"Watt's Philosophical Essays,"—"Locke on Education,"—"Watts on the Passions," &c. We are pleased to remark that this plan has been adopted, and is about to be carried into practice by one of the schools of our union. The following is the proposed arrangement they are to pursue: to commence with reading and scripture pronunciation. In regard to the first of these, we remark that fluent and correct reading and speaking is highly desirable, and indeed a principle pre-requisite for S.S. Teachers; exercise in reading will advance them in elocution, and it must be acknowledged, that this will be highly advantageous for instruction, and better adapted to impress the mind when conveyed in pleasing and correct tones; and any method that will advance teachers to ease and correctness of speaking, will strengthen the means of their utility to cultivate the minds and morals of their pupils. In regard to the second course, scripture orthography, and pronunciation, it is highly worthy of consideration, though we regret to observe that this is as an object as little regarded, (even by such whose high and sanctioned office should set them beyond this reflection) as if there was no Biblical standard; and readers of the scriptures are so various and incorrect in this particular, that their hearers are either at a loss to know their meaning, or are led into

mistakes, in proper names, and matters of topography. We might give examples of this, but think that the observations we have made, will strike our readers as being precise and correct. The excellency of this novel plan requires farther remarks than our present limits allow. We defer them for a future number.

NOTICE OF NEW PUBLICATIONS.

Questions on the historical parts of the New Testament, designed for Sabbath Schools, by Truman Parmele, Superintendent of the Utica Sunday School. Merrill & Hastings, Utica.

It gives us unusual gratification to notice this useful tract, as being drawn up by one actively engaged in the work of Sunday Schools; which ought in a measure to be a passport to its adoption in Sunday Schools. Catechetical compendiums of Bible history, are numerous. We have compared the present with several others, and give it our decided preference, and the point on which we more particularly rest our approbation, is the closeness of inquiry on the matter of each chapter; a most desirable object in the religious instruction of children. Others with which we have compared this, do not contain so many questions by a third.—Its usefulness would, however, be increased were the questions yet more extensive. Our author has furnished the first chapter with explanations to each question as a guide to the instructor to enlarge on each subject.—We think these are not of sufficient simplicity for *general usefulness*, and we doubt whether many Sunday Scholars would not require farther explanation of such terms as—"Christian Era,"—"Ascension,"—"Manifest in the flesh,"—"Astrologer,"—"Assuming the civil power," &c.—With this exception, (which however is not without its usefulness,) we highly approve of this little catechism: its arrangement is judicious, and its *form cheap*; and besides it has the charm of being designed for the use of Sunday Schools, and has its authorship from a *Sunday School Teacher*. We think it will add to the existing facilities for catechetical instruction.

Sabbath School Visitant, Vol. I. No. 1.—Utica N. Y. Merrill & Colwell.

This is a welcome Visitant, and from the introduction and other matter contained in the first number, promises also to be a useful one. We cordially wish it success, and congratulate our fellow labourers at Utica on their apparent zeal, in affording two publications the present year, so well calculated to promote the excellent cause of Sunday Schools. This work is closely printed, and in a neat form, each number comprising 8 pages 8vo. Terms 50 cents yearly, payable on delivering of the 3d number, or 62½ at the end of the year.

The Sunday School Magazine.—Philadelphia.

We have received the prospectus of this work, which affords the promise of great usefulness ; its first number appears the present month, and issues from the press, under the most happy and auspicious circumstances, being the first effort in behalf of Sunday Schools, by the *American Sunday School Union*, lately organized in that city, and embracing the Sunday Schools throughout the state. This work will doubtless be the best possible medium of information from this magnificent area of action, now nearly co-extensive with the whole Sunday School field abroad in the earth. We think that the friends of such institutions may look with confidence to this publication as a source of the greatest promise, either for matter of encouragement, or practical usefulness. To every union founded on such philanthropic and christian principles as the *Pennsylvania Society*, and to every such effort of usefulness as the *Sunday School Magazine*, we would delight to inscribe the motto, "PERPETUA ESTE !" for our faith in regard to such labours of heavenly beneficence is, that as their high and holy object is, so shall their effects be, ETERNAL.

SUNDAY SCHOOL FACTS AND ANECDOTES.

The tendency of the Bible to enlighten the mind, and its powerful influence to weaken the iron grasp of ignorance, prejudice and superstition, is delightfully exemplified in the follow-

ing fact. The utility of training the young mind to such a reliance on the testimony of the scriptures, meets us with the fullest conviction on reading this simple anecdote. While we recur to the early part of the last century,—a period of scientific and literary light, and marked also as a religious age,—and find that the sarcastical pen of an Addison and a Swift, was thought requisite to dissipate superstitious follies, and the elucidations of science were required to allay popular prejudices and apprehensions; we allude to the period of the great comet of 1680, and the noted London prediction of the time of the end,—how the excellence and superiority of the scriptures glow into brightness, when we thus behold superstition more beautifully and ably confuted from the lips of a little child, instructed in the truths of the Bible, than by the pointed arguments of literature and science.

The Little Interpreter.

“At a village not many miles distant from the metropolis, (London) a hawker was vending some printed trash containing a pretended prophecy that the world would be burned and come to an end on Whit-Monday. Several of the villagers on hearing the solemn and strange news, were talking of its veracity and probability, when a little sabbath scholar, (a girl 9 years old) with zeal and boldness rejoined, ‘why need we be afraid or mind what that book says, for I remember that Jesus tells us in the Bible, “of that day and hour knoweth no man, no, not the angels of heaven, but my Father only.”’—*London Sunday School Magazine.*

INTERESTING INTELLIGENCE.

The unusual exertions that are making in behalf of the young, to advance them in religious knowledge, is a subject of devout gratulation to the christian. Gladly do we notice the following pleasing intelligence, as communicated through the New-York Religious Teachers’ Society:—“It is intended considerably to enlarge our operations during the current year, by publishing

an extensive assortment of books for children, with cuts and other embellishments. It is considered that the publication of books for children, so embellished as to attract their attention, by mingling amusement with wholesome religious instruction, is likely, in a great measure, to counteract, if not supercede, those absurd and pernicious productions which are now put into their hands, and to produce a most salutary effect on the rising generation.

From the Port Folio of a S. S. Teacher.

A THOUGHT,

"That our sons may be as plants grown up in their youth."—Psalm 144. 12.

The human mind is nurtur'd like the rose,
 'Tis nature plants, and education blows—
 It's blushing hue is *Virtue* that adorns,
 And varying passions are the unwelcome thorns;
 Its fragrance *innocence* that never dies—
 The rose decays—its sweets to heaven arise!

NEW-YORK SUNDAY SCHOOL UNION SOCIETY.

GENERAL ASSOCIATION OF TEACHERS.

The next meeting of the Association of Teachers will be held on Wednesday evening the 21st July, at 8 o'clock, in the School Room under the Lutheran Church in Walker-street.

The following question will be proposed for discussion:—
 "Would it be advisable to use every exertion to unite all the Schools of the state in one Union?"

On the 16th June, a resolution passed, requesting each Superintendent and Teacher to hand in, at the next meeting, a plan for conducting a class.

All who are engaged, in any capacity, as conductors of the Schools of the Union, are members of the Association of Teachers, and are requested to attend, and to comply, as far as practicable, with the requisition of the above resolution,

A. P. HALSEY, *Secretary*.

New-York, June 24, 1824.

NOTICE TO CORRESPONDENTS AND READERS.

The admirable series of the Catechetical questions is unavoidably excluded from our present number, as well as several original essays from our correspondents; they shall appear in our next.